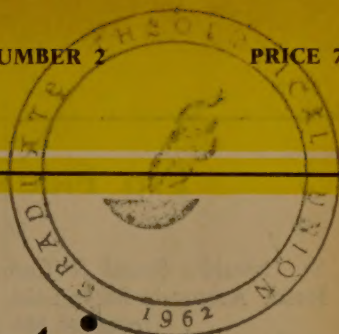


VOLUME 16

NUMBER 2

PRICE 7½p



Christian Order

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Pro Fide Meeting

at

St. Oswald's Social & Community Centre, Liverpool
Road, Ashton-in-Makerfield, nr. Wigan (only $\frac{1}{4}$ mile
from the M6 Motorway)

on

Sunday, February 9th, at 2.45 p.m.

Father Paul Crane, S.J.
(Editor of *Christian Order*)

will speak on

"THE CHURCH AND THE WORLD"

Chairman

Mr. Neville O'Brien

The meeting is open to all and all are cordially
invited. Further inquiries to the Organising Secretary:

Mr. P. F. Swarbrick,
52 Moorcroft Crescent,
Ribbleton,
Preston PR2 6DP.

Please be there. Priest-readers of *Christian Order* are
asked to make the Meeting known to their people.
They are especially invited to come.

Please note that lunches at the St. Oswald's Social and
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If You Change Your Address:
Please let us know two or three weeks ahead if possible and please send us both new and old addresses. Thank you.

Christian Order is a monthly magazine devoted to the promulgation of Catholic Social Teaching and incisive comment on current affairs in Church and State; at home and abroad; in the political, social and industrial fields.

It is published by Father Paul Crane, S.J., from 65, Belgrave Rd., London, S.W.1. This is the sole postal address to which all communications concerning *Christian Order* should be sent.

Christian Order is obtainable only by subscription and from this address. In the case of those desiring more than one copy, these are obtainable at the subscription rate and should be paid for in advance.

The annual subscription to *Christian Order* is £1 in the United Kingdom and Republic of Ireland; \$3.00 in the United States, Canada and Australia; elsewhere, according to the approximate sterling rate of exchange, in the currency of the country concerned or any convenient currency.

Christian Order

EDITED BY

Paul Crane SJ

VOLUME 16

FEBRUARY, 1975

NUMBER 2

Self-Reliance and Living Standards

THE EDITOR

NEVER before, perhaps, have we been exposed to such ceaseless talk of material advantage. Hardly a day goes by—certainly not a week-end—when some member of Government or Opposition is not wagging a finger at the long-suffering British people and telling them in appropriately stentorian tones that, if they do not mend their ways, they will have to face a severe drop in their standard of living.

The presumption would appear to be that material standards are the be-all and end-all of a nation's existence. The truth, of course, is that they are not; that what counts is the quality of a nation's people in terms of true human values and that, when these are striven for, the rest will come.

This is not pious talk. It rests on a basis of observable fact. A nation whose people are honest and self-reliant—whose government sets out to create and maintain, as of first priority, the kind of conditions under which families are responsible for their own lives—will, as a matter of fact, attain higher material standards than one which sees these as a first priority and, in the hope of providing them, cur-

tails the opportunities of self-reliant action open to the individual family. The reason is not far to seek; it lies in the word "provide". Once government takes to itself the major share of the work entailed in providing a nation's families with improved living standards, those same families become less and less inclined to make the effort necessary to provide such standards for themselves. They see no reason why they should do so. Pressured and propagandized to rely more and more on government for their very livelihood, it is inevitable that they should come very soon to rely less and less on themselves; that they should look, as they have been taught to look, not to themselves, but to government for the provision of their needs. Under such circumstances, a point is reached, of course, at which satisfactory provision cannot be made for those needs, for the very simple reason that there is less and less out of which to make it. And the reason for this, likewise, is clear enough—as government takes more to itself in order to give more to the people, those same people work less because they *do not* like giving government the fruits of their work; at the same time they expect more because they *do* like receiving from government that which they think of as not being the fruit of their work and which they have been taught by government propagandists to expect for themselves.

Having been taught in this fashion, since World War II, to live with their hands out, the British people have proceeded to do just that. They have worked less and demanded more, not because they are a lazy lot, but because the conditions placed round their lives by successive post-war governments have been such as to erode self-reliance and, with it, this country's standard of living.

There is only one basic cure. It is for government to work for the restoration of self-reliance; not by preaching, but in the only way possible—through the creation of social and economic conditions in which the family, once more in charge of its own affairs, will be free to carve out its own future by its own hard work.

Silence has fallen on the Eastern European Church. The most courageous of the cardinals have died or been forced to hold their peace. Under pressure of a misunderstood detente policy many bishops are seeking a compromise with the enemies of God. Some of the episcopal sees have already been occupied by the leaders of the treacherous peace-priests movement, who are the will-less executives of atheistic demolition plans. More and more fervent and courageous priests are being suspended and removed from pastoral work by their own ecclesiastical authorities at the command of the Communists. The horror of destruction has already penetrated into the sanctuary. The Faithful are calling hopelessly for shepherds to show them the way.

One of the last with the courage to do this is the Polish Cardinal Wyszynski. A wave of hope and enthusiasm swept through the hearts of his youthful congregation when on 9th April 1974, in St. Anne's church in Warsaw, he defied the persecutors of the Church, rejecting all diplomatic phraseology, and denounced God's enemies inside and outside the Church who are completing undisturbed their work of destruction. For the students of the universities the Cardinal described the false and the true post-Conciliar Church and with unprecedented courage gave the signal for a counter-offensive. The following are the chief passages of his sermon. Reprinted with acknowledgements from "Aid to the Church in Need," published by the White Canons, Storrington, Sussex.

The False and the True Church

CARDINAL WYSZYNSKI

WE are sometimes given the impression that ecclesiastical life in the post-conciliar Church has little or nothing more to do with what happened on Calvary; that the present-day Church has diminished her demands and no longer solves problems according to the law of the living God but according to human possibilities; that she is no longer willing to see the faults of her children—priests, bishops and religious; that even the Credo has become elastic and Christian morals relative. In our press and that of the world we read opinions of theologians, who are endeavouring in vain to discover the truth, and who in their exposés mainly display their ignorance. The Church described by these authors is a Church in the mist. A Church without the stone tablets of the decalogue; a Church closing her eyes to sin and afraid of the reproach of being traditionalistic, ignorant and not modern. It is a Church of arguing theologians and not of teachers of the truth whose yea is yea and whose nay is nay.

Confessors, Captives and Martyrs

In spite of this artificial mist of doubt and uncertainty the Christian can still discern the true countenance of the post-conciliar Church. This Church has the honour of counting among her cardinals a number of courageous confessors, martyrs and prisoners. As an example I shall mention some personalities to you:

Recently there died in Czechoslovakia a Cardinal Trochta. Almost the whole of his life as a bishop he spent in prisons and concentration camps. He was chased out of his diocese and sentenced to forced labour in a factory.

When he entered the factory the workers knew that he did not come as a worker-priest to earn his living, but that he was condemned to the factory. His only fault was that he was a bishop of Christ's Church. This he had to atone for with twenty years' imprisonment.

Cardinal Stepinac too was a prisoner and an exile. He was buried in his cathedral at Zagreb. The flowers and candles round his grave remind us of resurrection and life. He was chased away from his episcopal see because he was a bishop who bore witness for Christ. This was a crime.

Far from his diocese died Cardinal Beran, the archbishop of Prague, having been first of all a prisoner in Dachau and then a prisoner of the present day. His guilt consisted of being a bishop and confessing Christ. He died as a saint.

Cardinal Mindszenty, the primate of Hungary, too, was a prisoner and was removed from his See. For what reason? Was he a criminal? An enemy of his people and country? No, he was a bishop and bore witness for Christ.

And Cardinal Slipyj, Archbishop of Lemberg, he too shared for more than twenty years the fate of the exiles and captives. He is now living outside his diocese and away from his country. Why? Once more, why? The cowards never give an honest answer to this question.

That is the true post-conciliar Church. God himself answered the question what this Church should be like when he sent cardinals to the front, who, for the sake of Christ, became confessors, captives and martyrs.

Respect Your Dignity

Do not think, men and women students, that your identity card and your academic degree determine who you are. Who you are and whence you have come can only be told by the Spirit of God who is working in you, moving your conscience and irradiating your heart. The time has come to speak out fearlessly. For man becomes degraded and of less and less value if he does not respect himself, if he does not defend his human worth and his rights. The

time has come in the confusion of the intellectual, moral, social and cultural life for you to raise your voices at last and to say courageously to your fellow students: Respect your dignity for you are made by the hand of the Heavenly Father.

The time has come to say to each other: Colleagues, respect our girl-students for they are the future mothers of the new Poland. We want Poles to be born of pure mothers who keep themselves immaculate and by their behaviour command the respect of their surroundings. The time has come for you to say to your educators and professors: Teach us the truth and do not destroy us. Do not rob us of our Faith. Do not destroy our Christian and moral way of life by a foolish laicism understood by nobody and for which so much money is spent. Do not deprive us of our faith in the living God. For you will make us into slaves and idols—like once in ancient Israel and like Judas, who went out into the night when he left the Supper to betray the Lord.

The time has come for you, young people in the universities and students' hostels, to dare to demand: Respect us! Respect each other! We are people. Do not snatch away our Faith for you cannot give us anything more valuable.

The time has come for you to say even to your parents: If you cannot raise us as Christians either because you do not understand it or because you have no time, do not at least out of mere opportunism undermine our courage to confess the Faith. Do not make us sell our inheritance, the dignity that God has given us, for a plate of lentils.

The greatest sin is not unbelief, which may be a personal accident, a malformation or even human ignorance, but organized anti-faith, the setting up of atheistic programmes, the support of the atheistic system with administrative and public means. These means have not been entrusted to the State to destroy faith in God but to maintain law and order; not for destruction but for construction.

The time has come to say courageously to us, priests and bishops: We do not like your indulgence in regard to laxity of morals. We do not accept the fact that you have

not the courage to require anything of us. If you discover faults in us, point them out to us—because that is what you are for. We do not want pastors who do not dare to appeal to our generosity.

Speak the Truth with Courage

The time has come for you to speak the truth even to those who under the pretext of social action rob you of your relaxation on Sundays and Holidays and keep you out of church. They put spades and pickaxes in your hands and set you to work digging ditches, mixing concrete and laying cables. This youth work is not economically justifiable if you are deprived of your indispensable relaxation, a breathing space, the moment to be together in the family circle, the time to recover your strength after a week of intensive labour, contact with your parents, Church and Eucharist. What is the meaning of all this? Do they want to make up for the labour of the many Poles who have to work abroad because they can find no employment in their homeland? Or is the idea simply to make the youth lose contact in a systematic way with Sunday observance, with religion and a way of life worthy of a human being?

It is essential for you to express all this bravely. For the greatest enemies of our country, of the people and of the State are the cowards and the silent citizens who have not the courage to say openly: What you are doing is wrong. You have not the right to organize forced labour under the pretext of social action. In Poland, you have no right to abolish Sunday rest instead of reducing the hours of work. Are we really so old-fashioned here, so retarded and so incapable in the economic field, that we have to return to the system of slavery?

We are happy to publish in this issue of *Christian Order* a talk given early this year by His Grace, the Archbishop of Cardiff, to Cardiff Rotary. All that he says is just as relevant now as it was then; and it is said delightfully, with wit and style.

The End of an Era

MOST REV. JOHN A. MURPHY

ONE of the most valid propositions of the Society of Alcoholics Anonymous is that if you can get a man to accept the fact that drink has beaten him; that he has no longer any control; no longer able to take it or leave it; in a word if you can get him to accept that he is an alcoholic, then you will have made the first step on the way to his recovery. But if he will not accept this, then you are wasting your breath and your time. Can I now draw the parallel. I have called this paper "The End of an Era". If we and all the developed countries are ready to accept that we have reached the end of an era; that the party is over and the affluent age receding; that the affluence which promised so much has now become a menace, and the 'never had it so good' a bad dream, then we are on our way, not perhaps to a richer, but to a saner, happier and better world. But if we still think and plan as if we were an affluent first-class power, confident of each year increasing our Gross National Product, then not merely we ourselves but all the developed nations are living in cuckoo land. Eamon Andrews in his early days, when his pockets were not exactly bulging with the folding stuff, visited New York in the height of summer with all its humid heat. Despite his financial straits, he wanted to impress, so he ordered a whole suite of rooms, but in a hotel which didn't as yet possess air conditioning. He only realised his mistake the next day, when the equivalent of our Mrs. Mop said to him, "You know what you are

doing. You are sweating in three rooms instead of one". I get the feeling here in Europe that if we do not realise we have reached the end of an era, and go on acting as if we hadn't, then all we will find ourselves doing is freezing in three rooms instead of one.

Now I don't want to increase the acid content of your digestive tracts by stimulating a new anxiety neurosis which has you reaching for the Alka Seltzer. Far from it. All I want to impress upon you is that we have reached the end of an era, and that far from being a calamity, it could be a blessing in disguise.

Professor Hoggart and the Protestant Ethic

The writing has been on the wall for some time. At least three years ago, Professor Hoggart, Assistant Secretary General of Unesco, was invited to give the Reith Lectures. And he chose for the title of those lectures, as some of you will well remember, "The End of the Protestant Ethic". The title was perhaps unfortunate. Many might have thought that he was speaking of the end of Protestantism. He wasn't. He was speaking about the end of a mentality, an ethic, which grew out of the Protestant Reformation, which, by selecting certain virtues and emphasizing them, helped to boost the new industrial revolution. Hence we had an exaggerated worship of thrift, respectability, honest work, family life, all good things in themselves, but nevertheless very, very useful and convenient in the sense that they fitted in with the industrial revolution, providing a steady factor for industrial peace, and even more important, providing the progeny to service the industrial machine. Compared with this, the medieval Catholic mentality which it ousted was useless. As Christopher Dawson says, "it was a lavish, baroque, uneconomic culture spending its capital recklessly for the glory of God and the adornment of life—it was passionate, ecstatic, wasteful".* Broadcasting in 1971, Pro-

* "Catholicism and the Bourgeoisie Mind" in his *Dynamics of World History*, p. 199.

fessor Hoggart explained more precisely what he meant by the Protestant Ethic. "I mean that any society tries to give people a framework for thinking which will further the purpose of that society. Our societies are commercial, highly industrialised, productive, work orientated, power and authority dominated. They have to be. To have a society as technically complicated as ours, you have to have a fairly stable structure of family and marriage . . . The Protestant Ethic is that combination of attitudes which is partly religious, but which is very much geared to industry. On the whole you try to get on, life is a ladder you climb. You know in the biblical sense one woman . . . and it all comes together, and is called the Protestant Ethic". And he went on to say, it is precisely this ethic which our children are rejecting. They are opting out of what they would call the treadmill and the rat race. And it is useless attacking them with such phrases as 'lay about', 'good for nothing', 'no ambition', 'no drive', 'won't put their shoulder to the wheel', since you are talking to them in a language which to them is already dying if not already dead. If you say to them, "All right then, where is your present attitude going to get you?" they won't answer you. To do so would be to accept the ethic that one has to go places. They reject the notion of making themselves solitary cliff-hangers in order to get higher positions in society. "We don't know where we are going" they would say. "All we are out to do is to discover our identity and to develop our personality; to do our own thing; and we reject your capitalist ethic as de-humanising". All this was signified by Professor Hoggart when he preached the end of the Protestant Ethic.

The Message of Herbert Marcuse

Meanwhile in the States, Herbert Marcuse was preaching the same message under different terminology. He was warning Society that the hippies, the flower people, the communes, were all symptoms of a revolt against what he called the "economic man". His thesis was that in a highly

industrial technological society, man had been reduced to one dimension, the economic man. All his other dimensions, the spiritual, the cultural, the metaphysical, had all been reduced to this one single dimension. Money and materialism not merely talked, it silenced every other voice. One would not go all the way with Herbert Marcuse. He is always a little too pessimistic of human nature. Even unassisted by any religious culture, human nature will always yearn for something a little higher than bread and butter and bank balances. But I think we will have to admit that in recent decades, many paths and many policies have been decided just by materialism and money. The path of physical pollution of earth, sea and sky was never intentional, but it was certainly willed upon us by sheer economics. (And I notice that even in our present industrial plight, there has been a spate of letters on both sides in the *Times*, which would simply decide the issue on economic grounds; that it would be more economic in the long run for the nation to pay over the odds to the miners. I'm a moron in these financial matters. But I am sure there are other arguments besides the economic one.) I would not wish to be unjust to Marcuse. He does realise that culture will always be the enemy of the one-dimensional economic man. But he rightly maintains that technology can always manage a take-over bid; that man despite his cultural longings can be so carried away by the technological miracle that he finds his culture in the technological miracle itself. It becomes an extension of himself. His hi-fi, his automobile, his colour television, his central heating, his freezer, his power boat, his ketch, and all the mod. cons., become his new culture, his new status symbol. And of course technology is very quick to strengthen the illusion by giving him Bach and Sibelius as background music in the factory, in the car radio, in the restaurant; and by plastering his walls with marvellous reproductions of the masters; and reproducing all the great literature in digests and paper backs. Am I being a little unkind? Perhaps I am. But I do want to accentuate the point that the real miraculous part of the technological

miracle is that it has been able to disguise itself as a cultural miracle.

Culture and Civilization

I have mentioned Professor Hoggart and Herbert Marcuse as two authorities who were both very conscious that we had reached the end of an era. But likewise our English philosophers, perhaps unconsciously, were all in favour of one dimensional man. Or can we at least say that our Empiricism, Pragmatism, Linguistic Analysis, Logical Positivism were all denying the existence of the Transcendental, the Spiritual, the Metaphysical. All that could not be measured by the senses in their philosophy did not make sense: was non-sense. But apart from professors and philosophers most of us could read the signs of the day, and there were multiple indications that we had lost our way, and with it our cultural dimensions. People were beginning to say more frequently, "We are better off in this affluent society, but are we any better?" They were beginning to have grave doubts about what was generally referred to as the "quality of life" in modern days. The mere spate of nostalgia on TV screens and the stage, for old times and the "good old days" was a sure sign that everything was not right with these. The more romantic, the more idealised, the more improbable the film or the TV series the more popular it was as a form of escape. People too were becoming more restless, more sensitive, more touchy, every man a personal seismograph ready to register an earthquake. No matter how carefully one put one's foot down one was able to trigger off a land mine. All this restlessness suggested a sickness; a human dehydration; a loss of a dimension; a dehumanisation. And it revealed itself in an added aggressiveness, youth against age, workers against management, child against parent, pupil against teacher, and even women against men. A loss of culture always means eventually a loss of civilized behaviour. The two are concomitant. The more culture, the more civilized behaviour.

And if we accept that one of the signs of a cultured society is its concern for the weak, the impoverished, the infirm, and those who can't speak up for themselves, what are we to think of a civilization which aborts every year a 170,000* potential human beings, who have nobody to speak up for them. Or what are we to think of a civilized Europe which is so intent on raising its own standard of living and increasing its own G.N.P. by five or ten per cent that it cannot afford one per cent, or commodity agreements to help the impoverished nations. And what is even more uncivilized, this perpetuating of a myth in underdeveloped countries that it is only a matter of time until they reach our affluent standards.

The Crisis is Blowing Up

I said one didn't need to be a professor or a philosopher to read the signs of the time. But all this is now purely academic. World events have so caught us up in the last few months that only a moron could imagine that the affluent age is here to stay. It is blowing up in a big way. With each nation trying to raise its standard of living, getting greedier and greedier, and steaming up the pressure cooker by five to ten points a year, the lid has suddenly blown off and all the contents spilled out. World inflation, energy crisis, pollution, shortage of raw materials. We can no longer hoodwink the undeveloped countries. And now that the truth is out, the underdeveloped countries are hitting back. We are entering a new era of scarcity. It is not just the energy crisis. It is everything, wool, cotton, copper, fertilizer, paper, zinc. The fuel and wheat crisis is only the beginning. As Alistair Buchan says in the present Reith Lectures, we are facing "a revolution of declining expectations". Affluence has suddenly become a menace. "Never had it so good", a curse. The parable of Dives and Lazarus is now repeated in the new rich and new poor nations. Whilst the developed nations were feasting sump-

* 1973 figure.

tuously with a rising standard of living year by year, governments did occasionally allow a little to fall to Lazarus from the rich man's table. Now the position is reversed. Lazarus is up there with the raw materials, and we are down here entering a period of intense nervous competition for these materials, and asking for a drop of petrol to be allowed to drop on our tongues to assuage our national thirst, and even squabbling among ourselves as each one tries to siphon petrol into his own national tank.

Advantages to Come

Now before you unscrew the cap on your Alka Seltzer bottle and ask yourself, why on earth did we invite this Jeremiah to add to the encircling gloom, let me neutralize a little of the gastric juices by enumerating some of the many advantages which will come from the end of the affluent age, which would make a so-called calamity a blessing in disguise.

Most of the nations will be forced willy nilly to jettison this idea of an annual increase in the G.N.P. which was polluting vast areas of seas, and the atmosphere. Thank God that terrible euphemism, "Acceptable levels" will disappear. There shouldn't be *any* levels. It was like that other terrible euphemism, a "Clean Bomb". Without pollution, we will at least have a cleaner world to live in. Again, if it is true that we dig our graves with our teeth and our expense accounts, a little enforced dieting will do us no harm and an amount of good. Again, all agree that one of our basic freedoms is freedom from want. This new era of scarcity may help us to re-examine that phrase, and we will be amazed to find out that the only nations who have been pursuing that essential freedom were the underdeveloped nations. All the developed nations, far from seeking freedom from want, have been creating wants. We have all been duped into slavery by those who went about telling us we couldn't possibly do without central heating, colour TV, electric blankets, freezers, razors. And in a way they were

right. We can't now do without them. The technological miracle has produced an awful amount of unfreedom, a new type of slavery, where the "Have not's" are free, and the "Have's", enslaved. I seem to remember an old story of an American who brought back with him to the States a man straight from the Bush. He decided to give him a day out in New York and plied him with everything—hamburgers, pizzas, cold cuts, cranberry pie, peanut butter; and ended up by offering him a rye whiskey and a Manhattan, only to be told, "No, I have acquired so many tastes that I won't be able to satisfy, that I am not for taking on any more". A philosophy of true freedom which we could well adopt in this new era.

Again, it suddenly struck me recently when I was doing fifty miles an hour in a huge queue on the motorway, queueing up for petrol whenever I could, and having the Arabs very much in mind, that we had got it all wrong. We always think of the Arabs as Nomads, moving from place to place. But in fact it is we who are the nomads, all rushing from one place to another, and all completely out on a limb if there's a fuel shortage, or a rail stoppage. The Arabs with their fuel restriction might teach us to be a little less nomadic. G. K. Chesterton used to say that it was much more restful and elevating and interesting to sit in a field and watch the cars go by than to sit in a car and watch the fields go by.

Again, that close-down at ten-thirty on the TV. Formerly it was always a sad, grey, frustrating moment when the last channel closed down and there was nothing further to do save empty the ash trays and live on, regretting as we climbed the stairs, that we had ever stayed up so late. Now at least we are getting more sleep,* and with a coal shortage, and only dying embers in the grate, we are rediscovering those economy stairs which lead to the place where light and heat are no longer necessary. Incidentally, I saw recently an old recipe which our parents had for preserving fuel. I am sure you will recognise it. One lined the grate with fire

* Written at the time of the cuts early this year.

bricks, filled it with green wood, put on two pieces of coal, banked it all up with damp slack, shut the damper, made an Act of Faith in providence and the Gulf Stream, and threw away the poker.

End of Materialist Philosophy?

But the main advantage I would hope for would be that with the end of the affluent society would come the end of that materialistic philosophy which has shrivelled man into one dimension, and left him only with one purpose in life, to raise his standard of living. You remember that passage in the Scripture. "The land of a certain man brought forth plenty of fruits, and he thought within himself, 'What shall I do, because I have no room where to store my goods'? And he said, 'I know what I will do. I will pull down my barns and build greater, and then I will gather into them all things that are grown to me and my goods. And I will say to my soul, Soul thou hast many goods laid up for many years; take thy rest. Eat, drink and make good cheer'. And God said, 'Thou fool. This night I do require thy soul of thee'".

Well, there spoke the economic man, sparking on one cylinder alone, and not sparking for long. It is such greed, such hoarding, which has inflated world prices and polarized nations, internally and externally, into sectional hate. Each man, no matter what his nationality, or his status in society, seeking more and more of the national and international cake. It is such attachment to material things which makes hijacking and kidnapping, and blackmail, so profitable. It would all be wasted on an ascetic. For many years now everyone has been saying "The Churches have failed". Thank God, recently a few others have joined the team. It is now the Government that has failed, the management that has failed, the unions that have failed. Can we in this new age stop searching for other people's scalps? We will need a global war on want. Can we confess quite simply that because it was frequently our greed, yours and mine, which produced the want, "It is we who have failed"?

The events narrated below took place last summer. They are not related with any pleasure; but with the sole object of telling readers something of what can go on today in some Catholic training colleges and institutes of one sort and another in this country. We consider it a duty to make them known.

Collapse of the Training Colleges

W. J. MORGAN

FOR many years the Catholic women's teacher training colleges, run and largely staffed by religious orders, did excellent work in producing well qualified and dedicated Catholic teachers. For all the love-hate relationships generated by these authoritarian, celibate institutions, the Catholic colleges did do what they set out to do; inspire and train Catholic teachers for Catholic children in Catholic schools—schools, that is, where the transmission and practice of the Faith was regarded as fundamental, though without neglect of the skills and knowledge provided by secular schools.

In order to cope with the ever increasing demand for teachers, crucial adaptations came to be made in these institutions. Numbers and costs led to the reluctant acceptance of the fact that the colleges could no longer be fully residential—nor could the teaching staff be exclusively, or even predominantly, religious. The changing character of the colleges of education became entangled with the post-Vatican II cultural revolution. No longer was the appointment of non-Catholic lecturers regarded as exceptional, rather was it seen as a positively ecumenical and outgoing contribution to renewal. The divinity departments, which

came to monopolise the "Catholic" contribution of the colleges, started to become power houses of Modernism in the post-conciliar reappraisal. By the time of the appearance of *Humanae Vitae*, it was virtually impossible to find a lay theology lecturer prepared to endorse and defend the papal teaching.

By the end of the sixties, one had the situation where certain college lecturers were notorious for calling into question almost every dogma of the Faith in its established meaning. As the colleges themselves had ceased to exemplify the traditional Catholic philosophy of education, so inevitably they ceased to impart a Catholic philosophy of education to those they were training as teachers.

In certain colleges at least, students who had come from school as believing Catholics—no matter how inadequately instructed (by this time, for example, most were receiving no apologetics)—found their beliefs systematically undermined by certain theology lecturers. Complaints were widespread, to diocesan bishops and such bodies as the Catholic Priests' Association, but no lecturers were removed from their posts for heresy or for publicly opposing the official teaching of the Church (e.g. over *Humanae Vitae*). Many students admitted that they no longer knew what they believed, or else that they disbelieved. Some rejoiced at the end of their college courses that in spite of certain lecturers they had managed to retain their Faith.

In all this squalid story, it is important to remember that the hard-core Modernist lecturers were only a handful. However, the chaos of the post-conciliar Church had caused the majority of lecturers (in all subjects) to lose confidence that what they had been taught was still binding. The presence of large numbers of non-Catholics rendered a firm stand even more difficult. The scandal of open heresy was great, its tolerance by the college authorities (religious) was even greater. But the most decisive fact was the absence of any effective orthodox resistance. The effect of Vatican II as an event (quite irrespective of the quality of the conciliar documents) was to destroy a system and a mentality which,

with all their faults, were profoundly Catholic. All that was left was uncertainty and indifferentism.

Belated attempts to question the teaching of the colleges or to rally orthodox opinion within them were doomed to failure. It was not a simple matter of just denouncing one or two heretics, but of challenging the ethos approved by the power structures—including the power structure of the religious orders—and hence to challenge their stewardship. (One should recall that the silly sixties were also the time of *aggiornamento* in the religious orders.)

It is clear that the bishops should have defended the Faith no matter what the cost. Most basically they should have removed heretics from their positions and required comprehensive professions of Faith from all lecturers. They ought further to have upheld a Catholic philosophy of education and to have insisted that the colleges exemplify this philosophy in their total functioning. However, this they conspicuously failed to do. To be fair to the bishops, they were as trapped by the post-Vatican II situation as were their flocks. *Aggiornamento* was the order of the hour. What this was to consist in, in practical terms, depended on the commissions, experts and theologians who were “in tune with” Vatican II. It certainly meant change. Accordingly, all changes had to be given the benefit of the doubt while all conservatism looked like “disobedience to the Council”.

Divine providence is not restricted to the action or inaction of bishops. Nemesis was to overtake inevitably the colleges and the orders which ran them if Catholicism were not restored. In the event the suddenness and the direction of the final collapse for many of them was astonishing. The James Report had necessitated urgent plans for diversification in order to preserve the smaller women's Catholic colleges. But all to no avail. On Wednesday, June 5th, 1974 the smaller Catholic colleges were definitively notified by the Department of Education and Science that they were to close. Report had it that the intake of students for Autumn 1974, would be their last.

In all these developments cause and effect operated.

Just as the extreme progressivism of some of the clergy and seminaries led inevitably to priestly defections, once it was appreciated that Pope Paul "had a thing" about celibacy, so the commitment to the world of the religious orders resulted necessarily in the drying up of recruits to what were now but societies of unmarried women teachers, bereft of the romantic attraction and status which they had formerly enjoyed.

The colleges, for their part, found it increasingly difficult to attract the necessary number of Catholic students, so various stratagems were adopted. These included the admission of significant proportions of local mature students (largely non-Catholic), the admission of men students, and the offering of in-service facilities to teachers. But, having forfeited the confidence of orthodox priests and head teachers, the final ironic blow to the colleges came from the dramatic fall-off in the Catholic birthrate and so in the projected school population with the corresponding demand for teachers.

The reason for the spectacular decline in the Catholic birth rate is obvious; it is the rejection of the papal condemnation of contraception, beginning at the end of Vatican II and given added impetus from the sustained campaign against *Humanae Vitae*. The extent of this decline may be illustrated from the Midlands city of Coventry, where the planned fourth (boys and girls) Catholic comprehensive school has had to be scrapped, the intake of another is to be reduced, and already a Catholic primary school stands empty.

The rejection of papal teaching by college lecturers, understandably taken up by most of those they have taught, did not lead to a purge of the colleges by the bishops. It did, however, contribute mightily to their abandonment by the State which, whatever its attitude to contraception, is not going to pour money into uneconomical units to produce (expensively) a supply of teachers much greater than foreseeable demand.

In this second review-article devoted to Professor Hitchcock's new book, Father Crane examines the effect on the new liturgy of contemporary efforts to suit it to "modern man" and his needs. The end-result of this process can only be the destruction of the liturgy itself. The general attempt must fail because based on glaring psychological incompatibilities.

CURRENT COMMENT

Desacralizing the Liturgy

2: *A Question of Relevance*

THE EDITOR

I WOULD like to stress at the outset one of the many points that emerges from Professor Hitchcock's book ⁽¹⁾ to which, this month, I am devoting a second review article. It is that the odd people in the Church today are not the hundreds of thousands of ordinary Catholics who are uneasy to the point of distress at current liturgical change, but those, since the Council, who have sought to impose it on them. "Of all the odd notions which accompanied the notion of liturgical change", writes Hitchcock, "none was odder than the belief that a complex, dense and ancient society which had built itself up laboriously through centuries of history could be destroyed and then rebuilt according to plan, by experts" (p.119). I agree; this is *a-priori-ism* run mad. Small wonder that some Catholics have sought for a conspirator's hand behind the imposition overnight of radical post-conciliar liturgical change. Only fools or knaves, they say to themselves, could be capable of such thinking, which does violence to the most elementary canons of psychology.

(1) *The Recovery of the Sacred* by James Hitchcock; The Seabury Press, 815 Second Avenue, New York, N.Y. 10017, \$6.95; pp.175. Also available from Pro Fide Book Service, 39 Blenheim Avenue, Carshalton, Surrey at £3.20.

Somewhat Odd

Be that as it may; it does seem that the liturgical reformers who came after the Council can only be classified as odd—quite remote from reality, if you wish to put it in more kindly fashion; for what they have sought to do, when you come to think of it, is odd beyond belief. Overnight, as it were, they have sought to strip the Catholic Church of a liturgy, which embodied the belief of centuries, and expected it, at the same time, to emerge unscathed from this process; that is, without the alienation everywhere of hundreds of thousands of its followers; which means, in fact, without the divisions now driven deep into the heart of the Church and whose ugly consequences are now piled up all round us. One thing is certainly clear about contemporary liturgical reform: overnight it has shattered unity within the Church and, with it, community almost beyond belief; achieved, in other words, the exact opposite of what it intended to do. This, as the result of a psychological blunder of outsize proportions, which is only compounded when one realises the persisting unwillingness of the reformers to recognise this fact. They still look to outside causes for that which they themselves have perpetrated from within the Church itself. I find it difficult to reconcile myself to this fact. Future historians, I think, will record it as extraordinary that there should have been let loose on the Faithful in these post-conciliar years what can only be described as a collection of oddities whose crude attempts at liturgical reform have done such violence to those basic tenets of psychology that you will find outlined in any elementary text-book. Apparently they knew nothing of these. Assuming that they were not knaves attempting to destroy the Church, we have to ask, therefore, why on earth they acted as they did.

Suiting the Liturgy to Modern Man

Several answers present themselves. One thought overshadows others. It is that whereas their great pre-conciliar

counterparts and the Council Fathers sought to suit modern man to the liturgy, the second-grade liturgical reformers, who took over after the Council, did so with the idea of suiting the liturgy to modern man; in other words, of popularizing it. They began the wrong way round, without apparently realising that, by so doing, they were attempting, once again, that which was psychologically impossible; namely, to place at the service of man and his temporal needs a sacred and symbolic ritual built up lovingly over the centuries and meant of its very nature to serve as a channel for man's worship of God. This they could not do without desacralizing the liturgy; without, that is, grossly distorting it—sometimes to the point where its essential nature was and is no longer recognizable. The distortion is less manifest in some areas of the Church than others where, as in Holland and parts of Canada and the United States, it has amounted to virtual destruction; but it is discernible everywhere in the increasingly secular tone—the matter-of-factness, the growing absence of reverence—associated now with Catholic services everywhere.

“Relevance” the Catchword

The catchword that gave this disastrous twist to the post-conciliar liturgy was “relevance”. Liturgy, said the second-grade reformers, had to relate primarily not to God as, of his nature, demanding worship, but to the needs of that strange creature, contemporary man, whom, following Harvey Cox, they thought of so misguidedly as wedded by choice to a totally secularized existence and world, concerned only with improving it, unconcerned, therefore, with ultimate transcendent reality. In this, of course, they were mistaken, as they ought to have known they were mistaken, for wholly secular man is an unknown species. He has always sought and will always seek, if only subconsciously and despite himself at times, for a point of stability outside his world and, to that extent, transcendent. As Hitchcock points out, whilst progressive American clergy were shedding their

vestments and selling up their altar plate to raise money for the cause of "social justice" (the most misused phrase of the last two decades), the youngsters who had stood guard with them on the picket lines or marched with them to Selma, were equipping themselves between protests with Ouija boards, Tibetan prayer wheels and temple gongs. "Campus chaplains had ceased trying to sell prayer and were selling social action instead, but their former constituents were hunting Hindu gurus and undertaking systematic regimens of meditation and fasting. Some clergy lectured the Church severely about the evil of sacral liturgies which are 'escapes from life', but the young increasingly preferred drug-induced euphoria and hallucinations" (23). Meanwhile, Harvey Cox had lost faith in "technopolitan man", whose discovery he had announced in 1965, and was longing by 1971 to be "like the Cheyenne—in touch with the seasons and the animals in the sky".

Kneeling before the World

The ensuing thought is a sad one; at a time when the Church alone could have satisfied man's longing for the transcendent through the mystery and the glory of her ancient liturgy, she was stripping it down to the commonplace in order to meet better his supposed all-pervading secular needs. All that contemporary youngsters got from her now was not that flicker at least of the supernatural for which their souls craved and which they had a right to expect; but a badly blown-up version of what they were the first to stigmatise as their distorted, secularized world—Sister Corita skipping around with balloons to create a "happening" instead of the Exercises of St. Ignatius. Never has there been a surrender so abject. "All these I will give you", said the Devil to Christ in the third temptation, "if bowing down you will adore me". Christ told him to go. Not so the second-grade liturgists; they have accepted Satan's offer and bowed down; knelt, as the old Maritain put it in *The Peasant of the Garonne*, before the world. What

the world needs today beyond anything else is a Curé d'Ars. What it is getting is a clutch of trendy clerics going on and on about "social justice". (I bet not one of them knows what it really means).

Lost Generation

A principle emerges from the above which is elementary in its psychology, but immensely worthy of note. It is that liturgy is most relevant to the human condition when it is most removed from it; when, in other words, it is seemingly most irrelevant; concerned, that is, primarily and essentially with the transcendental; not basically with man's human condition, but with his service of God. Forgetfulness of this fact on the part of contemporary liturgical reformers has cost us a generation. Let the reformers not forget it. Let the bishops of the Church not forget it. Let Rome not forget it. How often have the hungry sheep looked up during these post-conciliar years and been fed not with words of life, but with empty waffle on the human condition. All this in the interests of relevance, the search for which, as Hitchcock notes so well, has for its greatest irony the fact "that nothing so quickly becomes irrelevant as that which seemed intensely relevant only a short time before. It is the clothes, films and fond illusions of the generation just prior to the present which usually seem most ludicrous; the modernists of the 1960's judged the 1950's as one of the dreariest of decades, and many of the passions of the 1960's already seem ridiculous". How right he is: old Father Saltpepper, who never changed a scrap throughout his life except that he tried to love God a little more each day, found that the young were always knocking at his door, whereas the one-time "mod", middle-aged curate down the road has now no callers. He went out—if he ever came in—when the fashion died.

Experiment and Self-Destruction

From what has been said above it should be clear enough that those who would make the liturgy relevant are

driven by the logic of their position to make it experimental. Striving, as they must, to match it to the mood of the moment, their efforts can be considered successful only when the liturgy itself is secularized to the point where it is completely tuned in at the human level of that mood. Hitchcock writes perceptively in this context of "the many cases in which the established structure of the Mass all but disappeared under the hand of eager experimenters or where the Eucharist became so relevant to worldly problems as to lose almost all sacral value. Whatever value such gatherings may have had for their participants, they sought to make liturgy relevant by in effect killing it. Many participants appear to have been purged by such experiences; they emerged to discover that they no longer had any need to join in a religious rite . . . In making the liturgy relevant many clergy unwittingly demonstrated merely its ultimate poverty in any framework of belief they or their special congregations could accept". Reference here, of course, is to specialized groups in the United States, but, with appropriate reservations, what Hitchcock says may be applied to the Church as a whole. The reflection that ensues is a somewhat melancholy one—contemporary liturgy is at its most relevant when it ceases to exist because translated wholly into contemporary secular practice. It achieves its purpose when it destroys itself.

The Church as a Whole

A parallel can be drawn in passing with the Church as a whole. One would expect to find it, for liturgy is the symbolic expression of the Church's belief—*lex orandi est lex credendi*. If contemporary liturgy is at its most relevant when no longer itself because translated wholly into the secular, so, too, is the Church at its most effective, in most complete accomplishment of the task assigned to it by progressive theologians, of being a "presence" in the world, when no longer itself in "institutional" form because reduced to an absorption of individual Christians in their

secular surroundings. The only snag in their theory is that, under such circumstances, absorbed Christians would cease to remain Christians. The thought that they could so remain derives from a mistaken social theory. If I may quote from Professor Mary Douglas writing in another context in a letter to the *Times* (3/8/74): the view embodied in this mistaken social theory "supposes that people can best work together when hampered by the minimum of institutional rules, separated by no formal distinctions, but only inspired by their commitment to a common aim. Such a theory might do well for disembodied spirits. But humans need their identity made visible and their responsibilities defined. Boundaries and rules enable identities to be established". In other words, under the circumstances we have supposed and which so many progressive theologians desire for the Church (and, incidentally, religious orders), the absorbed individual Christian would soon be not merely unidentifiable, but without Christian identity as such; he would cease to be individually a Christian because bereft of the institutional props which are essential if faith or, indeed, a vocation is to be sustained. The Church, then, as "presence" can only succeed completely in its mission at the price of destroying itself. Hari-kari is the crown of its success—a peculiar destiny, indeed, which the Progressives have marked out for it.

Religious Life

The same applies to religious life. The religious order that discards its institutional life and discards the whole of its past in the interests of present-day relevance is as certain to die as a Buddhist monk in Saigon who squats down on the pavement, pours petrol over himself and sets himself alight. It is no coincidence, therefore, that those religious orders which interpreted renewal as an overnight break with the past, expressed primarily through a jettisoning of institutional struts and the destruction of community life, should have been among the first to twist in their death

throes. It is sad to see the number of religious orders who are engaged in this psychological absurdity; some of the one-time best amongst them are dying. And sadness turns to anger when one realizes that they are dying, not because the bulk of their members want it, but because they are in the hands of small, ruling, progressive cliques whose members—convinced of their own righteousness, but not of their ignorance—are bent on deinstitutionalizing the orders, to the point where their best men and women are alienated because they can no longer take it, the middle ranks are resigned listlessly to suffer it and the young of both sexes exhibit all the signs of that restless, excited euphoria, which always precedes the death-rattle of a once great empire or institution. Would-be aspirants, of course, are put off, as they have every right to be put off, by the pointlessness of the whole proceeding. The interesting thing is that these can see what the ruling clique—frenetically busy always, but doing no work—is incapable even of glimpsing. I suppose if you work in a mortuary long enough you get so used to the smell of death that you no longer notice it.

Relevance and Subjectivity

Let us get back to this question of relevance, for it has another side to it. Professor Hitchcock notes amongst post-conciliar liturgical reformers a shift in attitude that “corresponded to a double use of the concept of relevance—simultaneously a turning outward toward objective social conditions and a turning inward toward subjective personal experience”. We have seen that the first stirrings of post-conciliar liturgy were concerned with the former. Then, at the end of the sixties and on into the present, came the latter. Hitchcock continues:

“A relevant liturgy might be one which spoke powerfully of social injustice, in which the aim was to bring the participant to a state of self-forgetfulness sufficient to elicit genuine sacrifices for the sake of others. It might

also be an even stronger concentration on self, aimed to the point of forgetfulness of the existence of others. When disaffected worshippers said, "The Mass doesn't do anything for me", liturgists no longer responded, as they once had, by insisting that the Mass is a deep mystery into whose spirit the individual must seek to penetrate by prayer, study, patience and humility. They, rather, acknowledged that the Mass would indeed have to be changed to make it capable of speaking to a wide audience. A crucial shift of the profoundest importance was thus negotiated, but its seriousness was little noted at the time.

"The implications were soon enough clear, however. Worshippers would no longer approach the rites with reverence and deference, seeking to be educated to the proper comprehension. Rather, the subjective state of the individual was itself taken as normative (another psychological howler—Ed.), and it came to be widely held that the Church has an obligation to adapt worship to that subjectivity. Necessarily, therefore, the transcendental character of liturgy—its task of lifting man above himself—was dangerously obscured, and ritual was increasingly put in the service of human needs and desires, not an altogether illegitimate function but one which had in the past been kept carefully subordinated to the greater function. Given the radical uniqueness and instability of each person's subjectivity, it was also made inevitable that liturgy itself could not be fixed to any significant degree but would be subject to constant experimentation. Predictably, some worshippers tried numerous approaches to liturgy without coming upon the one uniquely suited to their needs, and concluded that liturgy was a dead end".

A Dotty Performance

I have quoted at length because the point is made so clear. The consequences of this kind of outlook are both

obvious and inevitable. Striving for liturgical relevance has either killed the new liturgy through absorption in the secular or turned it into a poor edition of a three-ring circus. It could come out of this kind of treatment in no other way. Having closed their eyes to the intrinsic impossibility of suiting an essentially formal rite to the ever-changing claims made on it by the demands of human spontaneity, the liturgists were forced, by the logic of their position, to take refuge in endless experimentation, which reduced the liturgy to the level of a human celebration catering for a variety of human moods and needs. In so many cases, it became simply a secularised happening and nothing more. The end of that road, once again, could only be suicide. When self-inflicted death came to the new liturgy, the most pertinent obituary was spoken by a Boston cop. Professor Hitchcock quotes Father Robert Terwilliger in description of a scene which, it is fair to note, was not specifically Catholic, though Catholics in the United States have done worse than this:

"Harvey Cox clad in Eastern Orthodox vestments, celebrating something or other with bread, wine, incense, and so forth, at three or four o'clock on Orthodox Easter . . . in a nightclub in Boston. The celebration included multimedia presentations, music from the movie *Z*, the Hallelujah Chorus, and spontaneous dancing. The congregation . . . ran at dawn to greet the sun. A Boston policeman, present to enforce the local law against dancing on Sundays, is quoted as saying: 'That's not religion; it's god-damn chaos!'"

Obituary from a Boston Cop

The policeman's picturesque, but totally accurate description of this dotty performance might serve, I think, as a not unreasonable commentary on the new liturgy as applied throughout the Church in varying degrees today. By and large, despite the bright hopes of the second-grade reformers after the Council, this is what it has come to—chaos.

And not only a chaos of liturgy, but a chaos of belief, for one is impossible without the other: the *lex orandi* is the *lex credendi* and, if the former goes, the latter is bound to follow and boomerang in its turn back on the former. The process is cumulative. Therefore, the Church must cut out of it in order to survive. What this entails above all, at this stage, is knowledge by as many as possible of what has really happened and why. It is for this reason that I would urge all who can not merely to read this book, but to study it; equipping themselves in such a way that they can see why so many have been alienated in mind from the Church, how it is that they have been made victims of what can accurately be described only as an outsize psychological gaffe. This may be poor consolation, but at least it has the advantage of conveying the realization, much needed at this time, that a great deal of contemporary liturgy, especially that, in my opinion, which surrounds the New Mass, has bedded well within it the seeds of its own decay. It is man-made to suit the needs of man. As such, I do not see how it can endure. The process of its demise will be hastened, in my opinion, if, with restraint and dignity, we press for the return of the Old Mass, not as a substitute for the New, for that will come eventually, but in the sense that it should be granted parity of esteem with the New; meaning by this that, every Sunday in each parish, one Mass should be of the Latin Tridentine Rite. That is enough for a beginning. Man's longing for true worship will do the rest. Meanwhile, let this book be read, mastered, made known far and wide and its arguments employed to the best possible advantage.

My whole purpose in writing this article has been to help bring this about.

This article is short, but its author is well informed. It tells enough to let good men realise something of the menace at present threatening the African continent.

Communism in Africa

OBSERVER

TO analyse the spread of Communism in Africa, one cannot fail to take into account the colonial past and the wish of Africans everywhere to attain independence. And in this context, the sympathisers, supporters and so-called friends of the early African politicians — political parties, youth movements and African students' organisations in Europe—have all played an important part in introducing Communism to Africa not as an ideology, but as an instrument for the fulfilment of African aspirations because, at that time, it seemed that there was no other ideology within the Western camp which could offer any solution to the problem of African independence.

Beginnings and Build Up

In the case of African students' organisations in Europe, they were infiltrated when some of the students were recruited, particularly during the cold war period, into membership of various European Communist Parties. The London District Communist Party was, for example, the most important vehicle used by Russia to train a number of African students attending the London School of Economics and other institutions of learning, such as law faculties, in skills and tactics later used in recruiting members and establishing Communist Parties in African countries, especially in English-speaking Africa. Today, the most faithful disciples of the Sudanese Communist Party are mainly lawyers, doctors, engineers, also some civil servants, who were at one

time active in the London District Communist Party. This, too, is the case in Nigeria where Ibadan University was used as a base. In Ghana, it was Legon University as well as the Winneba Ideological Institute. This group in Ghana was later supported by the Convention Peoples' Party which benefited from the advice of the best Communist strategists, mostly from East Germany and the Geneva branch of the Swiss Communist Party.

In French-speaking Africa, the main instrument for spreading Communism was the French Communist Party. A major role was played by Sekou Touré, President of Guinea, who used the trade union movement to infiltrate all the main political and social groupings in former French Equatorial Africa. He was assisted by the *Fédération des Etudiants Africains et Malagaches d'Expression Française* (FEAMF), based in Paris, with Russian support. The French-speaking African Communist Group now has branches in Congo-Brazzaville, Madagascar, Mali, Morocco and Senegal. It is believed they co-ordinate their activities through various Russian embassies operating in Africa.

Although both English and French-speaking African Communists had one aim—the fight against colonialism—they did not come together until 1955 at the Bandung Conference. This was followed by the All-African Peoples' Conference in Accra in 1958. The Bandung Conference is particularly significant as it marked the foundation of front organisations sponsored by the Russians and Chinese, such as the World Peace Council—WPC (Russian) and the Afro-Asian Peoples' Solidarity Council—AAPSC (Chinese).

Front Organisations

The most important and dangerous of these is the World Peace Council (WPC) operating in Helsinki with a secretariat of 45 people. Its extremely able General Secretary is Romesh Chandra (Indian) who, in Africa and Latin America, is mainly assisted by K. Kielan (Polish) dealing specifically with political parties and youth movements. An African from

South Africa, Josiah Jele, deals with all matters relating to liberation movements.

An offshoot of the WPC is the Afro-Asian Peoples' Solidarity Organisation (AAPSO), which operates from Cairo with a secretariat of 28 people. At African level, it is the more significant of the two. It has tried to establish a regional organisation but, discovering intense adverse propaganda, it now prefers to operate, like the WPC, through political parties and youth movements, setting up what are known as national peace committees. These cover youth, women and trade union activities, and have been established in Senegal, Ghana, Nigeria, Madagascar, Congo-Brazzaville, Ethiopia, Zambia, Tanzania, Kenya (clandestinely), and Somalia. They are responsible for sending students mainly to East Germany, Russia and Poland. For instance, out of 1,000 Nigerian students believed to be studying in Russia, it is estimated that 750 have been sponsored through the Nigerian Peace Committee, AAPSO direct, and the Russian Embassy in Lagos.

The main tactic of the front organisations is to impress African governments with their efforts for the development of Africa and the liberation of those countries still under colonial rule. Hence the support for liberation movements. To this end, they organise conferences which, at the same time, provide an opportunity for coming together to discuss overall strategy. For instance, the WPC is organising a conference on population which lasted for 5 days, as from the end of June this year (1974). It was held in Brazzaville (Congo) and the majority of participants came from the African continent, with a few from Asia and Latin America, to give the Conference an international tag. A second conference was organised in September, 1974 to discuss the situation in Southern Africa (this was under the UN flag).

International Union of Students (IUS)

The IUS has been used for many years to infiltrate student organisations in African universities by inviting representatives of the latter to participate actively in IUS

meetings and by planting ex-IUS members in African universities, such as Dakar, Ghana, Lagos, Dar-es-Salaam and, of late, Lusaka. For example, a former official of IUS, first sent to the University of Dakar, was known to be working together with a Polish professor of history, both of whom later transferred to Dar-es-Salaam through an obscure arrangement: the former to teach at Kivukoni Adult Education Centre and the latter to lecture at the University of Dar-es-Salaam. The Polish professor was instrumental in drafting a resolution calling for an IUS African regional organisation which was put to the IUS Conference held in Dar-es-Salaam in September 1973. He had previously taken the resolution to Conakry so that it could be presented to the Conference as a "joint" initiative, as both Tanzania and Guinea are active supporters of IUS. Thanks to the vigilance of some of the representatives from Ghana and Nigeria, the resolution was rejected. This was a serious disappointment to the IUS, which has now decided on a two-year plan to organise seminars at various university centres in Africa. It is believed that this will be financed by Russia.

Trade Union Movement

It is well known that Russia and its satellites have always believed—and still believe—that the best way of spreading their ideology is through the trade union movement. Hence they attach great importance to the activities of the African trade union movement and African trade union personalities. Out of 42 independent African countries maybe about 10 can claim not to have trade unionists who are not agents of the Russians.

Although the Russians claim to support the idea of African trade union unity, they are only prepared to accept a unified African labour organisation if their influence therein is secure. This was apparent during the recent conference which created the Organisation of African Trade Union Unity (OATUU): as soon as it was discovered that they would not have the upper hand, they advised their fol-

lowers to withdraw support from that body. Therefore, although it was understood that, with the creation of OATUU, the two Pan-African trade union organisations — African Trade Union Confederation (ATUC) and the All-African Trade Union Federation (AATUF)—would be dissolved, the AATUF has continued to operate and is supported by Morocco, Mali, Congo-Brazzaville and, indirectly, Guinea. It is thought that the brain behind such manoeuvres is the head of the International Department of the All-Russian Trade Unions, Averianov.

Similarly, the World Federation of Trade Unions (WFTU) has always claimed that it had no intention of establishing an African regional organisation. It now appears, however, that an ingenious plan has been conceived to send one of their people, who used to work for the WFTU publication in London and Paris, to Congo-Brazzaville to establish there a WFTU regional office.

Arrangements are regularly made to send African trade union leaders to Russia and the satellite countries. A good number are now in Moscow and could be dangerous when they return to their respective countries. In Ethiopia, the Russian Embassy had sent 22 students to Moscow; the Nigerian Trades Union Congress (NTUC) has 65 students in Moscow; Congo-Brazzaville—42; Madagascar—75; Dahomey—7. A good number of trade union students from Arab countries are also in Moscow.

It is discouraging and disquieting to note that the Western world seems to have dropped the ideals and principles, which guided the establishment of such organisations as the International Confederation of Free Trade Unions (ICFTU). These have now decided to bring Communist organisations into membership of the newly established European Trade Union Confederation. This will undoubtedly have serious repercussions on the African continent, as the Russians will exploit the situation in order to weaken the resistance of certain African trade union leaders so as to gain a victory for Communism.

The age in which we live is one of increasing lawlessness. On the one hand we have proposals to increase the efficiency of law and order which may infringe traditional liberties and endanger innocent persons. On the other hand there are penal reformers who seem to show far more concern for offenders than their victims. In these matters a balance must be struck between the costs and benefits of possible courses of action.

Crime and Punishment: an Economic Viewpoint

J. M. JACKSON

The Economists Viewpoint

There is a tendency in some quarters to think that the economist is interested only in those things which have a money value. This is an unfortunate misunderstanding. The economist is basically interested in the problems that arise because resources are scarce and choices have to be made in order to make the best use of these resources. Economists have long been aware that the costs and benefits of a particular course of action may extend beyond the items which might appear in a balance sheet drawn up by the individual or firm concerned. Some of such items might well be capable of being given a money value for the person affected. Equally, economists have always been quite willing to recognise that there are repercussions from various actions which are important but which cannot easily be assigned a monetary value.

The economist is also interested in 'trade-offs'. This is largely a consequence of the basic problem of scarcity. If

resources are scarce, we have to choose. We may have more of one product only if we are prepared to have less of another; or we can increase our incomes if we are prepared to sacrifice leisure in order to work overtime. Another matter which naturally comes to the notice of economists is who benefits and who pays in certain situations. I have already indicated that the economist is aware that benefits or costs may accrue to a person other than one initiating a particular course of action. An economist is not interested in ethical problems—which does not mean that he regards them as unimportant. Nevertheless, the economist's approach to problems, involving this awareness of trade-offs, of how one person's actions may have consequences for others, and of the way in which who pays or reaps the benefits may determine whether or not a course of action is undertaken means that he may often be able to throw interesting light on questions that seem to lie outside his normal field of professional competence.

Security-liberty Trade-off

It is interesting to apply modes of analysis familiar to the economist to some aspects of our legal system and the maintenance of law and order. The recent outbreak of bomb attacks in Britain has led the government to the adoption of certain emergency powers. It is recognised that some increase in security may result from the adoption of these measures at the cost of some sacrifice of traditional civil liberties. Where people will argue is over the magnitude of the gains and losses. The gains can only be assessed by those with the appropriate technical expertise, namely those responsible for the maintenance of law and order; the losses are something which only the community as a whole can assess. The problem is, of course, a serious one. The November bombings are merely one particularly vicious example of an all too common phenomenon of our age, a disregard for the law and a willingness to resort to direct action or violence at the slightest pretext. In this respect,

the present government is far from blameless with retrospective legislation to remove penalties from councillors who deliberately chose to flout the law and proposals for legislation to allow pickets to obstruct the public highway and interfere with those who wish to go about their lawful business. This latter proposal is not merely an interference with ordinary business, it may well result in exposing those who are so delayed to the risk of violence from pickets, given the present trends. Moreover, there is plenty of agitation in Labour Party circles for the release of pickets who were convicted by due process of law of conspiring to intimidate building site workers.

It is quite certain that we could enjoy a greater measure of security from unlawful activities of many kinds (IRA, hijackers or ordinary criminals) if we were prepared to pay the cost. That cost might be the money cost of strengthening the existing mechanisms for the maintenance of law and order. Ultimately, of course, this is not just a money cost. The true cost of such a policy would be the loss of output in numerous sectors of the economy that would result from employing more men and other resources in the police.

The other way in which it might be possible to increase our security from unlawful activities would be to make it easier for the forces of law and order to deal with wrongdoers. This is not just a matter of emergency measures to deal with terrorists. Ordinary crime is increasing and the Metropolitan Police Commissioner, Sir Robert Mark, has long been advocating changes in the procedures for arrest and trial. He has complained about the unacceptably high proportion of acquittals in criminal trials, carefully omitting any reference to the high proportion of offenders who plead guilty. Therefore the percentage of those charged who are acquitted is much smaller. He ignores too the high proportion of acquittals on the judge's direction. In other words, many of the cases should never have been brought to court at all, and the police have been guilty therefore of a waste of public funds.

It may be that if the police had increased powers to

interrogate suspects, or if the trial procedures were changed, it might be possible to secure a higher proportion of convictions with the resources at present available. Provided that this increase in convictions was composed entirely of the guilty, and if no other serious harm were done to innocent persons, all would be well. The trouble is that this is unlikely. There will always be some mistakes, so it is inevitable that the changes will also involve harmful consequences for the innocent. It is necessary therefore to look very carefully at any proposals that are made and examine their likely consequences. In doing so we must, of course, remember that we have to face the basic economic problem of scarcity. If there were no scarcity, we could devote all the resources we wished to the maintenance of law and order. Similarly, there would be ample resources for health, education, for the production of consumption goods, the production of exports, and the production of investment goods for our industries. Resources are not abundant and all these desirable objectives are competing. If this is so, then clearly we should do everything possible to increase the efficacy of the resources devoted to maintaining law and order. But efficacy means detecting and punishing the guilty, not convictions at any price, perhaps including many wrongful ones.

There will be some measures which can be taken to improve the enforcement of law and order with only a degree of inconvenience for the individual. Air travellers might not enjoy being searched but it is certainly preferable to being hi-jacked. This type of precaution, however, has its other costs. Extra staff need to be employed, X-ray and metal detecting apparatus will be required. At an enormous cost, one could no doubt have a virtually infallible system at every airport. This might raise the cost of air travel to the point where there were virtually no flights left to hi-jack. In this, as in other fields, a balance would have to be struck between what was considered ideal and what was deemed practicable.

Some of the other measures that have been suggested for increasing the efficacy of law enforcement could have

more serious consequences for individuals. Sir Robert Mark claims that our trial procedures are designed to weigh the scales of justice against the police. The police have to caution suspects once it seems likely that a charge will be made, the suspect does not need to say anything to the police and has the right to remain silent in court. It is equally possible to find elements in the system that put the accused at a grave disadvantage. The emergency measures introduced in November give the police a right to detain for 48 hours, a period which can be extended by the Home Secretary to a total of seven days. What is farcical about this emergency provision is that the ordinary law, that the police have no right to detain any person unless a charge is made, is regularly and flagrantly disregarded. This is quite clear from the repeated reports that individuals 'helping the police with their inquiries' are held for long periods, sometimes several days, before being charged. There are well substantiated cases of this occurring without the individual being allowed access to a solicitor. The dangers are obvious. Real abuse may be rare, but there is bound to be a danger that under prolonged interrogation an individual will make a confession merely to escape further interrogation. The remedy is simple. Under no circumstances should any statement to the police be admitted in evidence. The only purpose of interrogation then would be to allow the police to obtain information which would enable them to collect other evidence.

The onus of proof is on the prosecution. Nevertheless, the defence may need to gather its own evidence; it cannot rely on the assertion that the prosecution evidence is inadequate. The resources of the police are inevitably much greater than those of the individual. Collecting evidence may be costly. Moreover, it may be particularly difficult for the individual to collect information if he is denied bail. It is no doubt true that evidence which has been gathered and is not being used by the prosecution, perhaps because it tells against their case, may be made available to the defence. (This will be the case where counsel is involved and a case

goes to the Crown Court.) The police, however, are unlikely to be very active in searching out evidence which tells against the case they are preparing.

Compensation

It is very difficult to assess the gains and losses from any alterations in trial procedures. We lack vital information. Sir Robert Mark would have us believe that most acquittals are in fact miscarriages of justice. That is merely an opinion, and there must be very few cases where there can be certain knowledge that an acquittal was not warranted. Given that mistakes are possible, and that at least some acquittals are correct, changes in procedures could increase both the number and the proportion of errors. We simply do not know what the results would be of the kind of changes that have been proposed, but certainly the case for the changes is at present far from proved. There is another aspect of the enforcement of law and order that needs to be considered. Even with present procedures, grave injustice is caused to innocent persons who fall under suspicion. At present, there is an average delay in the London area of just over ten weeks before trial in the case of those denied bail. This involves a serious financial loss as well as unjust detention for those who are not guilty. Average weekly earnings for men are now around £50 a week, or £10 a day for a five day week. It would not be unreasonable to fix this rate of £10 a day (subject to regular revision under the present inflationary situation) as the appropriate figure for compensation for wrongful detention plus, of course, whatever loss of earnings had been incurred. In addition, the award of costs should be given for the acquitted person without exception. An arrangement of this kind would have two effects. First, it would end the present injustice that imposes a severe penalty on the acquitted person. Secondly, if the cost of such compensation were placed directly on the police budget, it would enforce a more realistic approach to bail. There is a long recognised scandal

that large numbers of people are held in custody pending trial, many of whom are subsequently acquitted and many more are in fact not regarded as meriting a custodial sentence on conviction. Despite repeated attention being drawn to this situation, very little change has occurred. At present there is no reason at all for the police to do other than oppose bail. From their point of view they have all to gain and nothing to lose by taking this course.

Cost Effective Penal Policy

It is also essential that the methods of dealing with criminals who have been caught and convicted should be cost effective. It is remarkable that committees which examine the penal system and make proposals for reform pay so little attention to the cost of their proposals. Nor do the judges and others concerned with sentencing seem to pay much attention to this consideration. It is, of course, true that imprisonment is itself the most expensive form of dealing with an offender. It is estimated that it may cost around £40 a week, though care is needed in interpreting this figure. If a substantial reduction in the prison population could be achieved, a saving of this order might be possible. If a prison for 500 men could be closed, this might involve a saving of £2,000 a man a year, a total of £1m. If, however, reduction in numbers were spread over most of the existing prisons, thus reducing overcrowding, there would not be the same savings. Heating and lighting costs might be unchanged; staffs would not be reduced as much as if there was a closure of one or more prisons.

In this field we must look at money costs, as in any other field. As in other fields, it may also be necessary to look at the availability of specific resources. Consider, for example, the probation service. At any point of time it will have to function with the officers that are available to it. This kind of restraint should be taken into account by magistrates and judges. The situation is that the service is under heavy

pressure. It is essential therefore that the best use should be made of the service's limited resources. There are two types of offender on whom the resources of the service should not be wasted. First, there are the persistent offenders who may already have failed to respond to a variety of treatments, including a previous probation order. Secondly, the resources of a probation department should not be wasted on an individual whose offence appears to be an isolated lapse. In the first case a probation order is a waste because the prospect of success is minimal; in the second case, probation is unlikely to improve the chances of success compared with a fine or conditional discharge. Scarce resources must only be used where they are themselves likely to make a contribution to reforming the offender.

Admittedly, it is oversimplifying to think just in terms of categories when there is really a continuum. Nevertheless, there is a need to think much more in terms of the caseload probation officers can handle and for judges and magistrates to refrain from overloading them. It is no solution to think in terms of augmenting the probation service. It is an all too ready response to problems in the public service to assume that expansion is essential, cost what it may. Moreover, there is a limit to the expansion that can be achieved, even if it were desirable. The probation service has to compete with other social work services, and in the short run there is a limited number of workers trained and available. Even in the long run an increase may only be possible with some lowering of standards. And other social work services may have equally pressing needs. There is, in fact, some evidence that there is work to be done with the victims of crime!*

Probation is clearly cheaper than imprisonment. What we need, however, is not the cheapest method of disposal but the most cost effective. I have argued that probation is not

* The Scottish position may be even more tricky. There is now no probation service and the work has been undertaken by the local authority social work departments. There is a danger that courts will impose an unreasonable burden, taking the view that there is a statutory duty to undertake the work and to give it priority over anything else.

cost effective (does not give value for money) if it is unlikely to be successful. What is more, in a situation where the size of the probation service cannot easily be expanded there is reason for not giving probation a trial in cases where there might be a reasonable chance of success but not a very good chance. There is really no alternative to imprisonment, costly as it may be, in a large percentage of crimes. The costs can be minimised, however. There is much to be said in appropriate cases for the use of deferred sentences. If prison is a deterrent, so is the threat of imprisonment. The knowledge that a further offence during a specified period will involve the implementation of the suspended sentence, possibly on top of another, may be an adequate deterrent and a cheaper one than an immediate prison sentence. (Cheaper, that is, in those cases where the deterrent is effective.)

In other cases, there should, perhaps, be a more careful study of marginal deterrence. If a ten-year sentence has no greater deterrent effect than one of, say, seven years (or only slightly greater deterrence) the additional three years is costing society £6,000 to no purpose. Deterrence is not the sole purpose, however. This argument has nothing to do with those cases where very much longer periods of detention may be necessary for the protection of the public from violent men. Whilst reformation should always be attempted, there are criminals whose record is such that the public is entitled to continuing protection and to insist that no chances with the safety of innocent lives should be taken where there are apparent signs of reformation.

There appear to be reformers who would say that there is no role for imprisonment and similar punishments. Even if they were right in suggesting that prison is rarely successful in reformation they fail to make a convincing economic case for change. They have nothing to offer which will necessarily be any more effective.

The burden of this article is quite simple. It is that Father Hubert Richards is a Modernist and that, as such, he should not be allowed to continue to write in defiance of the teaching authority of the Church.

Father Hubert Richards and the Faith

FATHER JOHN McKEE

THE *Catholic Herald* for September 29, 1972, carried an account of severe criticisms made by Fr. P. Durning, O.P., and Fr. G. H. Duggan, S.M., of lectures delivered by Fr. H. J. Richards in New Zealand. Fr. Durning's summary of the lectures contained the following: "... modern man does not admit miracles . . . Therefore, there are no miracles in the scriptures, including the virgin birth, the raising of Christ's dead body to life, and the changing of bread and wine into Christ's own body and blood". Fr. Duggan, for his part, complained that "Father Richards had said that miracles in the true sense were out of the question . . . Father Richards emphasised there is no text in which Christ said he was God, and several which suggested the opposite, and no text during his life in which his disciples call him God. Father Richards maintains that it is not necessary for faith in the Resurrection to hold that the body of Christ emerged from the tomb and, though he did not say so explicitly, given his principle it is clear that he thinks that it did not".

Now, if these reports of Fr. Richard's lectures were accurate, it is clear that the lecturer has lost his Catholic Faith. On the other hand, if they were wild misrepresentations, it would have been a simple matter for the former Principal of Corpus Christi College of Catechetics, to annihilate his critics. All he had to do was to write: "You are

mistaken. I believe firmly in God's power to work miracles. I believe in the historical truth of the Gospel accounts (allowing, perhaps, for the possibility of occasional 'literary forms'). I believe in the virgin birth in its traditional, literal sense, in the raising of Christ's physical body, and in transubstantiation in its one, traditional meaning". If he had written in this fashion, he would, of course, have seemed to turn his back on the sort of thing which appeared in *The Sower*, the magazine which was produced at Corpus Christi, the contents of which were in much the same vein as the New Zealand lectures, as reported. However, Fr. Richards had recourse instead to indignation: "I have been accused of heresy, but I would like these people to specify what heresy is. The two priests have quoted me selectively and out of context on statements all of which I would like to qualify". (Note — qualify, not disown.) Later (*Catholic Herald*, Nov. 3, 1972), Fr. Richards wrote, "I really *must* protest. People keep saying . . . that I have not denied the views attributed to me . . . How does one deny the half-truths contained in selective misquotations . . . ? . . . I don't mind people disagreeing with my views. What I find hard to take is the branding of these views as heretical . . ." Of course it was hard to take, but was it the unpalatable truth? The reader will have noticed uncertainty creeping into Fr. Richard's *apologia*. First he admits that he has not denied the views attributed to him. Then he turns the reports into mere half-truths and enlarges the previous charge of selective quotation into one of selective *mis*-quotation; finally, he comes close to admitting that these are indeed his views but that he is riled to hear them classed as heretical. And still there is a ringing silence as he does not make the short, clear profession of belief which would establish his Catholic orthodoxy and quash criticism.

Growing in Faith

That silence still deafens us, since doubts as to Fr. Richard's orthodoxy have been raised again. A Miss Kay

Moss attended a five-day course, *Growing in Faith*, which was led by Fr. Richards. One of three Anglicans among some 30 Catholics who attended, she published a glowing account of the lectures and of the beliefs of the Catholics who chose to sit at the feet of this particular master (*Catholic Herald*, August 9, 1974). The lectures, by her account, were not nearly as direct in their undermining of traditional belief as had been the New Zealand set, though they sounded tendentious enough . . . Searching was a better attitude to God than a fixed set of rules . . . All theologies were suspect because none could express a mystery . . . In the past, it was thought that outside the Church there was no salvation, that its work was conversion . . . The task was not to convert others to our own belief . . . The distinction between mortal and venial sins no longer applied. Other Catholics who were there to grow in Faith, she revealed, did not believe in transubstantiation, thought divorce permissible, held it no longer essential to go to Mass on Sunday, and argued that authority should be vested in the people, not in the Pope or bishops, whilst affirming that the abolition of celibacy was only a matter of time. Catholics and non-Catholics were given communion at Mass.

Fr. Richards was obviously alarmed by the publication of Miss Moss's rhapsody, but his alarm did not result in a rejection of the views attributed to him; only in evasive action. Miss Moss, he wrote, did him little service by quoting only the more startling things "she heard (or thought she heard)" him say. This hints that she is misrepresenting him, but does not say it openly. He went on to criticise the editor for printing "statements attributed to me" (another hint that he did not make them), "which, taken out of their context", (a slip, for it is a near-admission that he made them) "can only appear as provocative". Then he expressed gratitude to Miss Moss for "making a clear distinction between the views she thought I held" (a return to the misrepresentation line), and "the even more startling views" which she attributed (reliability queried again) to other "Catholics" present. Poor Miss Moss; she must have rued

the days that she grew in Faith! Catholics deeply regret that she was made the spectator of such deplorable evasiveness, and meditate on the statement made by David Fanning in the *Catholic Herald* (May 7, 1971): "Father Richards and his colleagues are outstanding examples of the new catechetics".

The Sower

What, then, does Fr. Richards hold and teach? I have just read his book, *The First Christmas: What Really Happened?* and, unless we accuse the author of selective quotation/misquotation of his own views, they are as deadly as his critics and his uncritical admirer represented. However, before looking at *The First Christmas*, may I say that I have already established (I think) the Loisy-Tyrrell lineage of the author's views in *Christian Order* for December, 1972, and shown, or done my best to show, in *The Enemy Within the Gate*, the perniciousness of the Modernism advanced by Loisy and Tyrrell in their time and by Fr. Richards and others in ours. Now, let me throw some light by quotation, selective by nature of its relevance, from the July, 1972, issue of *The Sower*, the last edition before the resignation of Fr. Richards and his colleagues from their posts at Corpus Christi. Miracles, the virgin birth, the resurrection, and Christ's claims to be God? Here is a concatenation: "We need to understand them (miracles) in a more human way than has been the custom . . . The stories were coloured in the telling before the evangelists wrote them down . . . Did Jesus walk on the water? . . . The believer will not . . . promptly answer yes, because it says so in the text. He will examine the text and context to find out what the evangelist wanted to portray . . . once we grasp what the gospels really are, we find we have to change our ideas about nearly everything we used to think about the gospel narratives concerning Jesus . . . The common simple view is that the four Gospels are accounts of what Jesus said and did . . . this cherished view cannot stand up . . . This

question (the Virgin Birth) arouses among Catholics such emotions as to prevent objective judgment. Many of them imagine that to doubt the fact that Jesus was conceived and born of a virgin is to undermine a fundamental truth of faith. Not knowing what a gospel is they confuse historical fact and theology . . . The virgin birth would seem to remain an open question . . . The resurrection stories are stories, and not necessarily genuine descriptions of a factual event . . . One may wonder whether the discovery of the empty tomb has any historical foundation . . . Nowhere does Christ ever say: 'I am God,' and only once, perhaps twice, in the texts of the New Testament do his disciples say he is God. So the teacher should reserve the term 'God' for the Father." Fr. Richards complained that he had been quoted out of context, but *The Sower* is his and the Corpus Christi College team's context, and it shows that "out of context" does not mean "contrary to context".

The First Christmas

This book appeared in 1973. I do not intend to spend time on the earlier chapters (Infancy Narratives, etc.), partly because I know that steadier men—e.g., Fr. (later Cardinal) Daniélou—produced material almost as doubtful when faced with the same problems (e.g. the apparent contradiction between Matthew's and Luke's accounts). Let me, however, make two remarks. First, these chapters leave me concerned, both as a Catholic and as one who was trained in the Cambridge school of history, not to build card-houses. Edwin Yamauchi, in *The Stones and the Scriptures*, speaks of "elaborate edifices" built on "fragile foundations and hypothetical scaffolding", and this expresses precisely the judgment of even a half-historian when evaluating Fr. Richards' attempts to delete miracles, angels, dogmas. Second, the reader must always remember that, though Fr. Richards appears in these pages to argue his case without *a priori* belief or prejudice, he does in fact have the modernist's difficulties with regard to the supernatural and miracu-

lous (as *The Sower* and his New Zealand lectures establish) and these difficulties or positive disbeliefs loom behind all that he writes.

Now let me go back to something that Charles Davis said in 1964: "The whole set-up of guarding the Faith by protecting people from ideas belongs to an earlier age". Two years later, he showed what ideas could do to the unprotected by leaving the Church, and the tragedy has a bearing on the careers of the two others who were moved from Ware at the same time. Fr. de Rosa rebelled against Petrine authority and left the priesthood, while Fr. Richards savages Catholic belief. And those were the "ideas" that brought on the decay? They were, among others, those of Bishop Robinson, to whom, as Ved Mehta pointed out in *The New Theologian*, "the ideas of Bultmann, Tillich and Bonhoeffer, taken together, amounted to nothing less than a new Christianity; they suggested a radical reinterpretation of every Christian doctrine". Both de Rosa and Fr. Richards draw on Robinson rather than the Pope. Fr. Richards quotes, for example, on pp.24-25: "Many today are put off by a way of thinking which was no stumbling-block at all to the men of the Bible. They naturally thought of God as 'up there' or 'out there', and the idea of a heavenly Being 'sending' his Son to this world was perfectly acceptable to an age which thought of gods paying visits to the earth . . . But to most people today that just sounds fanciful, and makes the whole Christmas story sound like a fairy-tale". This is pure Bultmann, to whom accounts of supernatural manifestations "belonged to a completely antiquated world view . . . and, even when it was current, were not used to describe a supranatural event of any kind, but to give expression to the real depth and significance—the 'trans-historical' character—of the historical Jesus of Nazareth". (Bultmann seems to be saying that those who held the old world-view did not in fact hold it!) Fr. Richards follows the Bultmann line in the "debunking" of our doctrine. (See, for example, pages 112-113, though he is chary of voicing views unequivocally as his own).

Cardinal Heenan

Now, let us see what Cardinal Heenan, who is, I think, Fr. Richards' Ordinary, wrote in *The Times Literary Supplement* (December 22, 1972), regarding Bultmann's ideas: ". . . Bultmann did not say anything essentially different from the theologians once called modernists. Niebuhr was astonished that Bishop John Robinson regarded Bultmann's ideas as new. 'After all,' he remarked, 'the Bishop is a New Testament scholar and should have known long ago what Bultmann and Tillich had been saying; i.e., that religious statements are symbolic and that all religious statements are mythological'. . . . Radicals used to be content to explain away mysteries and miracles. Bultmann explains away the whole gospel . . . In his view . . . the virgin birth . . . the resurrection are all myths . . . the concept of the supernatural must be eliminated".

What the Cardinal wrote about the Modernists and their view that religious statements are symbolic (virgin birth, resurrection, etc.), holds the key to *The First Christmas* and brands Fr. Richards as a Modernist. He has disinterred his ideas from what Loisy, his forerunner, dubbed "the graveyard of heresies". For example, on p.98: ". . . the activity of God cannot be expressed in terms which would rationalize everything, only in poetry and symbols". This recalls what Loisy remarked to Le Roy: "Your doctrine of the resurrection is a beautiful poem; yet is it anything but a poem"? Again, on pp.111-112: "Everything that has so far been said about the virgin birth is compatible with an ordinary and non-miraculous motherhood, just as what Christians most deeply believe about the risen Christ is compatible both with a tomb that was found empty and with a tomb that remained occupied". (Tyrrell, another earlier Modernist, put it more neatly: "I believe in the spiritual truth of what is not historical fact". And on page 95 we meet a succinct Modernist axiom: "No Church document or definition can speak in a timeless manner, outside of its own context". Contrast *Mysterium Ecclesiae*, the docu-

ment issued by the Congregation for the Doctrine of the Faith in 1973: "As for the meaning of dogmatic formulae, this remains ever true and constant in the Church . . . The faithful must shun the opinion, first, that dogmatic formulas . . . cannot signify truth in a determinate way, but can only offer changeable approximations to it . . .") Fr. Richards uses this axiom to sweep aside the inconvenient definitions of General Councils, but it is false. The definitions of Chalcedon, now 1,500 years old, convey the same belief today, which is precisely why *The Sower* attacked them; the teaching of Trent on transubstantiation, 400 years ago, is perennially valid and perennially unwelcome to the Modernist.

Fr. Richards argues with might and main to establish that we are not tied to a belief in angels (disbelief here would involve disbelief in Satan): "In essence, therefore, angels are a language about God" (p.94). In doing so, he reminds us of what Cardinal Wright has observed: "All of a sudden, denial of the angels has become a sign of rejection of the whole spiritual order". Again, as we saw, Fr. Richards throws doubt on the historicity of the Virgin Birth. Yet, as he insists that his views be set in their context, let us oblige him. What is the context of his statements and arguments? *It is a total failure to heed the magisterium of the Church.* As he is neither a fool nor an ignoramus, he can produce arguments for his views; there has not been a heresiarch yet who failed to do that, but arguments are never enough in the religious field. The guidance of the magisterium is vital and Fr. Richards will not have it. Can he, for example, hold a "neutral" view regarding the Virgin Birth and still be a Catholic? The Commission of Cardinals appointed to judge the Dutch Catechism referred in their report to a book published in Italy which dared "to come to the conclusion, *not without violation of the Catholic Faith*, that the faithful should now be permitted to believe in the virginal conception of Jesus not as a reality both spiritual and physical, but only as having a certain symbolic significance". Pope Paul, delivering his *Credo* in "firm witness

to the divine Truth entrusted to the Church to be announced to all nations", not only used the terms "Virgin Mary" and "Blessed Virgin", but made the explicit statement: "We believe that Mary is the Mother, who remained ever a virgin . . ." He was explicit also about angels: the blessed in heaven "are associated with the holy angels in the divine rule exercised by Christ in glory".

I have quoted with appreciation Cardinal Heenan's splendid article on *Modern Theology and the Care of Souls*, and I would add now that the Cardinal's second-last sentence, dealing with modern theologians, applies neatly to Fr. Richards: "They have abolished the Divine Infant and his crib". Yet the final sentence reveals that the Cardinal has not noticed how far the Modernists have gone: "They may soon turn their attention to the Redeemer and his Cross". But they *have*, long since! Loisy undermined belief in the Redemption. *The Sower* taught: "When reading the narratives of the passion and death it is misleading to have in mind analogies of justice, ransom, reparation . . ." Fr. R. O'Brien of America has written: "We need not believe that Jesus died on the cross to 'pay off a debt' to the Father. Our understanding of the cross can therefore be altered and with it our understanding of the Mass as a sacrifice". Things are worse than the Cardinal has noticed, but, as he is sound in faith and heart, Catholics have the right to request of him that no priest under his authority be allowed to write in defiance of the Church's magisterium as Fr. Richards continues to do. Genuine theologians must be allowed some elbow-room, but to compare *The First Christmas* to a Catholic theological work inevitably recalls what Argenson said of the French aristocracy: "The nobility is to the people of France what putrefaction is to fruit".

What is meant by "pluralism"? What is the "final perseverance" that we are urged to pray for? Were the Apostles free to refuse their vocation by Christ? Is the ideal of discipline definable?

Any Questions ?

WILLIAM LAWSON, S.J.

What is meant by "pluralism"?

The meaning depends on the context. The root of the word means "many" or "several". In philosophy, pluralism contradicts monism which asserts that ultimately there is only one kind of being on earth (a Greek monist held that everything was water, in different forms), and asserts that there is a radical distinction between the different grades of being. Materialism is a version of monism against which the Church affirms the pluralism of matter and spirit.

Political pluralism is a system in which there is more than a single party. Pluralism in education would mean the existence of schools other than those made and ruled by the State. These are healthy pluralisms corresponding to human diversity. I think one could legitimately quote Our Lord in favour of pluralism: "Render to Caesar the things that are Caesar's, and to God the things that are God's". The Church does not claim authority over the whole of human life but acknowledges the distinct and independent authority of the State.

The word "pluralism" has been adopted for use in theology, often in order to attack what is said to be the false exclusiveness of the Catholic Church. She is described as a monolith—a single monumental block of stone admitting no parts. Pluralism in its extreme forms would maintain that the Catholic Church is only part of the Christian Church which admits of diversity in constitution and doc-

trine. Ecumenism would be achieved at once if only that view were accepted. Within the Church there is denial of the objective truth of Catholic doctrine in favour of freedom to hold doctrines at variance with the Church's teaching, even what is defined. The philosophical roots of this aberration are set out in masterly fashion by Fr. Hugh J. O'Connell, C.S.S.R. in a booklet called *"Keeping your Balance in the Modern Church"*, which is strongly recommended.

What is the "final perseverance" that we are urged to pray for?

It is a matter of life and death, because it is the ultimate grace that we need to get into heaven.

There are two false notions of our entry into the beatific vision. The one is that we receive in this world our reserved ticket for a place amongst the elect; the other is that our everyday ticket of supernatural life here and now admits us to a place with no further requirement. The truth is that we cannot on earth have an absolute certainty of salvation. We can be saved only if we are given the special grace of final perseverance, which cannot be merited. We just can't be certain that we shall receive it. The doctrine, which is of faith, was clearly stated by the Council of Trent: "No one, so long as he lives this mortal life, ought in regard to the sacred mystery of predestination so far presume as to state with absolute certainty that he is among the number of the predestined, as if it were true that the one justified cannot sin any more, or, if he does sin, that he ought to promise himself an assured repentance. For, except by special revelation, it cannot be known whom God has chosen to himself."

So you can live a good life to the best of your ability, but all for nothing, because you are not given that grace of final perseverance? That answer leaves out of account God's will that all men should be saved, and the love and mercy that are God. We should have a fear like St. Paul's—"lest, when I have preached to others, I myself should

become a castaway". We must "work out our salvation with fear and trembling", but with the "firm hope" which is a *practical* certainty of salvation.

Were the Apostles free to refuse their vocation by Christ?

Some exercise of freedom by the Apostles is manifest in their actions after they were called: Judas betrayed his Master, Peter denied Him three times, and the other Apostles except John ran away from Him and hid themselves. They were psychologically free; but were they morally free? Were they bound in conscience to accept their vocation? Would they have committed sin had they refused it? They sinned in their denials and desertion, but that was after they had accepted Christ's call. Would they have sinned at the beginning by a refusal of the call?

The account of the calling of Matthew is given in three of the Gospels, Matthew, Mark and Luke, and it is essentially the same in all three, in that the call is imperative. Matthew's own story of his vocation is this: "As Jesus passed on from there, He saw a man called Matthew sitting at the tax office; and He said to him, "Follow me". And he rose and followed Him." Our Lord didn't enter into conversation with Matthew, and try to persuade him. He did not even pause, but called to him; and the call was not an invitation but a command. Philip was summoned in the same way. Without preamble, Our Lord said to him, "Follow me", and Philip obeyed.

The Apostles did not then know that Christ is God, but they heard the note of authority in His voice and responded to it at once without making conditions. We who know Christ the Lord are called to follow Him. We can't in conscience refuse to be members of His Body. If we receive a clear call to special service in religious life or priesthood, is that a command? I think it is, and that it must be obeyed without condition.

Is the ideal of discipline definable, so that one can have a standard by which to measure excess in tightness or slackness?

Offhand, I can't think of a definition. That is a pity because discipline is much talked about. It is urged on the young, and is viewed by many of them with suspicion. Is it itself a quality, or is it merely a technique for acquiring a quality? And which quality is to be acquired?

The phrase, "the holy spirit of discipline", in the Book of Wisdom is taken to refer to God Himself, the Holy Spirit. That indicates the importance of discipline, and your wish to have it defined is most sensible.

There is a saying which seems to me to be remotely connected with discipline, and which will give us a start. It is "a place for everything, and everything in its place". It has the advantage of suggesting both excess and defect—a fussy concern for tidiness and a haphazard acceptance of disorder—corresponding to the idea of discipline as imposed from above and resented from below. The ideal of both tidiness and discipline is order—the unifying of disparate elements in a smoothly running and effective system of society. That is why the Holy Spirit is the spirit of discipline. What God gives is unitive and not divisive. It is the Holy Spirit who makes us one body in Christ. Though we are many, and all different, we can be united. But we have to learn our place and fill it properly, learn our function and perform it perfectly. No one is exempt from discipline. The young may have more to learn than the old, but it is their association in family or community which demands discipline, and the old will teach it best by being themselves disciplined.

Christian morality is, or can be and is meant to be universal, yet it bases itself on an ethical theory which is purely European. Doesn't this prejudice non-Europeans to reject Christianity?

Christianity is not based on philosophy at all: it is founded on a Person, Christ, the Word of God. Christian behaviour is learnt from Christ, His life, death and resurrection, and from His teaching. The standards of Christian behaviour are supernatural. They are related to natural standards of moral good and evil—those set out in the old Testament—but only to surpass them. Our Lord quoted from the Old Testament, "It was said to you of old . . .", and then He continued, "But I say to you . . ."

Moral philosophy is taught and used in the Church, and it is derived from the Greeks, Aristotle in particular, and developed notably by St. Thomas Aquinas. Christian morality is not dependent on ethics, but it is not in conflict with that science. Rather, it can use it, and use it precisely in an approach to non-Christian and non-European peoples. Ethics which is a study of personal goodness and badness in human beings is invaluable for its rational formulation of the natural law, the law which should govern human nature. Europeans are human, and so are non-Europeans. Differences of race, history, religion and culture do not change their essential likeness. They have the same rights and duties. They have common ground on which to meet and understand one another. Christianity is not built on human reason; but natural goodness can be learned from reason, and it is that goodness which the life of Christ transforms. Grace builds on nature.

How should St. Peter's words, "Cast all your care on God", be understood. Isn't it true that God helps those that help themselves?

When we do what we can do, it is only because God enables us to do it; so we are in His care anyway. What St. Peter had in mind, I am sure, is the fact that, whatever we do, the future is out of our sight but completely under the control of God. We make our dispositions with what skill we have and leave the outcome to God's loving wisdom. It is an elementary lesson, but one that we are slow to

learn. The doctrine is simple. Our slowness is in putting it into practice. Our ignorance of the future is plain at any moment—we just don't know what the next moment will bring. It is clear, also, that all time belongs to God within His eternity. On those truths we have to build our own progress through time in faith, hope and charity. If we practised those virtues fully we should be happy in our limited human nature, planning ahead as we must do, and often finding that our plans, humanly speaking, have gone wrong.

“ 'Tis not in mortals to command success”.

Living in hope comes from our confidence that God will give us the ultimate success of reaching His presence and being welcome there for ever; and the strength of our faith and hope is the love for God inspired by the Holy Spirit.

In that triple devotedness to God there is no room for fear. Our natural fear prompts a greater trust in God on Whom we cast our care. That can be done serenely, as we can see in the lives of so many saints who died unsuccessful but in the peace of God in which they had lived and failed.

Changes in the Mass

An expansion in pamphlet form of the articles by Michael Davies which appeared in *Christian Order* for November and December, 1974.

Published by the author and obtainable from him at
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Book Review

Out of Their Own Mouths

The Enemy within the Gate by Rev. John McKee; Lumen Christi Press, Houston, Texas, \$7.95, pp. 318. Obtainable from Pro Fide Book Service, 39, Blenheim Park Road, Croydon, Surrey at £3.45 post free.

On page 132 of his splendid book Father John McKee pens a brief picture which seems to me to reveal with almost startling clarity the real stance of Modernists old and new within the Church. It is one of appalling arrogance; at base, of disdain for the doctrinal certainties by which the faithful live and of which the Faith is made. There is quite enough in this stance alone to allow condemnation of the Modernists within the Church today and their doctrines because, from the disdain which it expresses so perfectly truth can no more come than clear spring water from a rust-clogged pipe. Modernists today, like their predecessors of yesterday, are without humility and, therefore, without faith, which cannot live with pride. There is no wisdom in these people, only cleverness. What they say must be necessarily suspect from the start. They condemn themselves by their very manner of saying it. To return now to Father McKee and his picture: Here it is:

“... it is 1908, the year of the Eucharistic Congress (in London), and a tremendous spectacle meets our eyes. A great procession of the Blessed Sacrament is winding through the streets; it seems as if the whole Catholic Church is involved, priests and people. Every Catholic who can walk must surely be here in the procession, his heart on flame as the Bride of Christ bears witness to her love of the Holy Eucharist! But no—the men who are

absent are those who spoke most often of 'the people of God'. Von Hugel's *Letters* reveal the group of Modernists 'watching critically and aloof from a housetop'. Not for them the simple pieties of the multitude."

There you have it. There they stand—aloof, disdainful, unable to commit themselves because unable to accept the Faith of ordinary people, still less profess it before men; and the reason, at base, is their pride. They will take the Church on their terms, not on those of its founder, Jesus Christ, speaking through the mouth of his Vicar on earth. It is, at bottom, as simple as that. The Modernists of both yesterday and today are back where it all started—in the Garden of Eden. They would be like God himself because they would set themselves up as the judges of God's work. Their whole disposition is wrong. As it was with Adam and Eve, so it is with them: do this, eat this, and you will be like God. Their whole approach is phoney; not "*Credo ut intelligam*", but "*Intelligo ut credam*". The Faith must square with reason, meet the scientific criteria of the day or else it is out.

As with them, so with their modern counterparts. The criterion now is that modern fiction, "modern man". His demands, his needs—as the neo-Modernist sees them—are the contemporary criteria. So they tie themselves in knots trying to suit God's truth to his imagined needs. His needs as they, the neo-Modernists, imagine them to be. The point is worth stressing. Not man as he is, but as they, the neo-Modernists see him; man, that is, made in the image of themselves. His needs, in consequence, are their needs projected out from themselves. What they are calling for, really, is something that will suit themselves and the cosy coterie that thinks as they do—the new Gnostics, in possession of supposed new insights, able to cut through the mysteries of the ages, who write and talk endlessly, supposedly for others, but, in reality, only for themselves. Small wonder that the language in which they write is incomprehensible to ordinary men. That alone is enough to

condemn the new religion they affect to present to men wrapped up, as it is, in their own high-sounding words. For Christ came to all men and it is inconceivable that his truth, to be presented, should have to be enclosed in verbiage that ordinary folk simply cannot understand. The Gospels themselves give the lie to any such supposition. Our Lord's message was given to the men of his time in words of one syllable and so clearly that none but the hard of heart could fail to grasp their meaning. Men flocked in their thousands to hear him because they understood what he said. Not so the Modernists of yesterday and today. Listen to this, for example, from Father Nicholas Lash's *His Presence in the World* and cited by Father McKee on page 243 of his book: "In other words, to deny the necessity, and indeed the centrality, of that sacramental actualization of the Church which the Eucharistic assembly is seriously to over-eschatologise our present situation". Indeed—and I wonder what Mrs. Murphy would make of that!

Let us end this matter with the splendid remark made by Lady Blenerhasset in Father Tyrrell's time and cited by Father McKee on page 4 of his book. It is said to have delighted the great Chesterton: "I must have the same religion", she said, "as my washerwoman, and Father Tyrrell's is not the religion for my washerwoman". That, so far as Lady Blenerhasset was concerned, put the lid on Tyrrell and his coterie. For us today it should do the same where the neo-Modernists are concerned. Their religion is not ours because the language in which it is couched is largely incomprehensible to all but a tiny, esoteric minority. That is enough to put it out of court.

It is not enough, of course, to put an end to the argument. It is enough, however, to give assurance that the argument will not end in favour of the neo-Modernists. It cannot do, but it will have to be hard fought before it is won. As a contribution to the fight Father McKee's book is invaluable. Its Author, who must have given so much of himself to its pages, deserves the thanks of us all.

Paul Crane, S.J.